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precise references often leaves the scientific reader's curiosity unsatisfied and the more mature student without the means to investigate specific problems. An extensive bibliography at the end of the book partially fulfills this need. More than any other book now before the psychological public, this volume shows the bearing of psychology on many phases of daily life and on the more closely allied disciplines. It points out in a very convincing manner that in the subject-matter of general psychology the consideration of the normative functions of the individual and of the social group has a place beside the description of the constitution of mind as a related series of psychic events. And it makes the further important point that the discussion of these two aspects must be kept rigorously separate.

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CHRISTIAN A. RUCKMICH.

A First Book in Psychology. By MARY WHITON CALKINS. Fourth revised edition. New York, The Macmillan Co., 1914. Pp. xxi + 428.

To pass through four editions in five years is a record equalled by very few other textbooks of psychology. It is a record indicative of an attempt on the part of the author to incorporate facts brought out in the development of the science, and, since the book stands practically alone in systematically presenting the doctrine of the *self*, the demand for new editions is further significant as a mark of the academic recognition of this interpretation.

In this edition Miss Calkins sets out to make her claim to a 'self psychology' more consistent in that the distinction between the science of mental processes as structural elements and the science of personal selves as related to objects has now been abandoned. The elements of consciousness, a term which has now become synonymous with 'personal attitude' are "constituents of all forms of the relatedness of self to its objects." Moreover, the book may be placed on the library-shelf labelled 'Behavioristic Psychology,' for, on reading some of the inserted passages we find that this relatedness can be interpreted in terms of behavior. "This somebody is not an isolated self but a self which is affected from without and which expresses itself in its behavior. In view of these facts psychology is more exactly defined as science of the self in relation to, or conscious of, its environment." But in the discussion of method, introspective analysis of experience under experimental control is still considered the main-stay of the science. Observation of behavior "belongs to ethics, to social science, and to pedagogy rather than to psychology," and is admitted only in so far as it premises self-introspection for purposes of inference.

The first five chapters deal with perceiving and imagining. These functions differ in that the first involves (1) passivity, (2) reflectively realized community of perceiving in other selves, and (3) relatedness to an object regarded as independently present. They agree in being (1) impersonal in reference to self, (2) particular in reference, and (3) chiefly sensational, rather than affective or relational, experiences. The imaginal types are given as visual, auditory, usually combined with motor-tactile, tactal-motor, and mixed; verbal types may also be classified into these groups. Perceiving and imagining may be analyzed by introspection into sensational elements, comprising eight large groups, visual, auditory, gustatory, olfactory, pressure, pain, temperature, and strain. Most of these groups contain elementary experiences of quality, intensity, and extensity. But these are

the products of reflective analysis; ordinarily fusions and assimilations are the immediate experiences. There are experiences which are still more complex, such as the consciousness of space, subdivided into the consciousness of apartness, of form, and of position; the consciousness of harmony, of rhythm, and of melody.

For the first time instinct, habit, and learning are considered in the main text. They are forms of bodily reaction under the laws of perceiving and imagining, and constitute ways in which the efficiency of the organism is promoted in terms of its environment. Other chapters on attention, memory, association, recognition, thought, emotion, will, faith and belief, and the religious consciousness, emphasize the relation of the self to its environment, as expressed by 'personal attitudes' which, under analysis, break up into structural elements.

With so much stress placed upon the relation of the self to its surroundings, we begin to wonder whether the author is not still a trifle inconsistent. From this latest presentation it appears that the relation of the self to its environment is best revealed through its behavior, and that introspection is best suited to the analysis of 'structural elements.' But the peculiar and ultimate method of the science of the relation of self to environment is not the method of behavior, but just this method of introspection. One may emphasize the method of description of behavior and then define psychology from this point of view; or one may lay stress upon the method of introspection and proceed to outline an introspective psychology; but, since the method employed to a large extent defines the science and delimits the results obtained, the reviewer does not believe it consistent to divide the accent as indicated. Thus again it happens, as Ruskin observed that "the thoughts of the wisest are little more than pertinent questions."

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The Rational Education of the Will. By PAUL LÉVY. (Translated from the French, ninth edition, by Florence K. Bright.) Occult and Modern Book Center, Boston, 1914. pp. xvi + 241.

The author aims to show, in a manner comprehensive to any reader, how physical and mental diseases may be cured by the patient himself. The fundamental law of psychotherapy is that "every idea is action in a nascent state." After illustrating in detail the manner in which ideas tend to express themselves in action, the author takes up means of cultivating and strengthening auto-suggestion as the most efficient therapeutic method. At the outset the patient should become thoroughly familiar with his own mental and physical condition. He should accustom himself to think of auto-suggestion, and should practice it unceasingly, day by day, learning by his failures and making use of every encouraging emotional state. He should then develop a notion of what he is capable of becoming, and what he is capable of doing, constantly suggesting these things to himself. He should understand and apply the laws of mental and physical hygiene, and the law of habit formation. Training of the will consists in obtaining a systematic control of one's actions and thinking; for the will is the "result of numerous factors,—ideas, sensations and sentiments of all kinds." The will function according to the laws which govern the mind, hence the will is free to act only as it is submitted to these rules. Finally the author cites numerous observations which illustrate the therapeutic value of suggestion in the breaking of habits, in the curing of various